

contributions for the welfare of this unhappy people."

In his second quarterly report, dated Sept. 3d, 1841, brother McDonald describes the extent and difficulties of his field of labor in which he has seventeen places for stated preaching, monthly, and among which he labors incessantly. During the past six months he has baptized 102 persons, many of whom are blacks.

In closing this report, he says: "The distance I travel requires me to keep two horses. The roads are indescribably bad. Flies are numerous and venomous, biting our horses tormentingly. The summer heat has been frequently at 95 and even 100 degrees. Rain has descended in torrents for seven weeks. Persecution has raged against us. The war, too, is a terror. Lately, I preached the funeral sermon of a dear brother and sister who had been killed by the Indians. Much of my route is considerably perilous, but God's blessed promise shields and supports me in my frequent claims at his throne of mercy. I trust my dear brethren in the precious Saviour will remember me and my poor flock, in all their prayers."

We commend the above to the attention of all the people of God, especially to those who, possessing many comforts, and some luxuries of life, and blest with spiritual blessings in heavenly places in Christ Jesus; having performed their ordinary spiritual duties, and contributed their usual amount for the spread of the gospel, (which may not be a great deal,) think they have done all they can. This man of God shows what can be done where there is a disposition. And yet he does no more than his duty. But if so, what sort of an account will multitudes of others be able to give of their stewardship in the day of the Lord? Should not this example be emulated by ministers in their labors? Should not this exhibition of laboriousness on the part of our missionary, excite a corresponding liberality on the part of the Churches?

BENJAMIN M. HILL, Cor. Sec.

#### VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, OCT. 20, 1841.

The Vermont Baptist Convention held its anniversary at Poulton, on Wednesday and Thursday of last week. The introductory sermon was preached, by brother C. A. Thomas, of Brandon, from Math. — J. D. Farnsworth was chosen Moderator, and V. R. Hotchkiss, Clerk. Business of the usual amount and kind was transacted, and will be reported somewhat fully in the Telegraph, in connection with the printing of the Minutes when the manuscript is furnished by the Clerk.

On the subject of Temperance, the same high ground was maintained that was taken last year. The same resolutions were re-adopted—praying the Legislature to abolish all laws licensing the traffic in intoxicating drinks.

On the subject of Slavery, it was manifest that there had been the utmost done which could be done by drilling and management to keep things in their former courses, and continue alliance with acknowledged flagrant sinners. All this would have availed them nothing, except on their own system. It was not a convention of the people, but of the aristocracy, as I will show. The representation there, is a representation of money, and not of mind. So much money constitutes a life-membership—so much money an annual membership—so much money a church representation, &c. Each Association is entitled to five delegates. Then the Board claim seats by virtue of their offices, and thus add to the power to perpetuate what pleases them. Now look at a few things carried out under this system. From one church with which I am somewhat acquainted there were five members present. Two, who are highly valued at home, as spiritual members, and who would have gone all lengths for reform, stood by and looked on, for want of money. The other three held their seats by virtue of their money and of their offices as members of the Board. These, as might be expected, all went against reform. Another church which was represented by the money and office of its members, to the number of several votes, all on the side of aristocracy and perpetuity, had not a member present on the side of reform—while the very best members of that church, in point of mind and spirituality, are for reform. Another church which receives aid from the Board, was represented by its minister who voted with the Board of course—while a deacon of the church, who is probably the most efficient man in the church, and whose money had no doubt gone to aid in giving this very minister a seat, himself stood by as a silent spectator, his mind being fully on the side of reform. Here are three cases within my own observation. The friends of reform generally knowing what the system was, and having recently borne the expenses of traveling and attending the Convention at Waterbury, and some of them being conscientiously scrupulous of making such a

use of money as to purchase seats in such a place, were comparatively thinly represented. Consequently very little effort was made. The Committee appointed at Waterbury to lay the claims of the cause of reform before this body, asked them to withdraw auxiliaryship from the different missionary boards, which they refused to do.

Nothing now remains but for those who have come out of Sodom and Babylon, to go to work and pull out as many others as possible. Brethren, let us be quiet and calm—but let our energy and decision be worthy of our blessed cause. Let the same mind be in us that was in our Great Exemplar. What if we be charged with turning the world upside down? Was not the same charge preferred against His early followers? What if we be accused of making divisions? Did not our Master himself boldly say that it was a part of his work to make divisions? And is there no cause for division now? Whence all this terror and consternation, on the part of our opponents and accusers? Does not the Lord reign? And will he not bless and prosper the right? Be not disquieted then. Let not your hearts be troubled. If you are on the rock, the gates of hell shall not prevail against you. But if, on the contrary, you feel yourselves to be on the sand, and there are pre-monitory symptoms that it is about to be removed, would not that prudence which appears to enter largely into your governing principles, dictate immediate abandonment of your present position?

In future numbers of the Telegraph this matter is to be thoroughly canvassed.

For the Telegraph.

Brother Murray:—I hope after this you will not excuse yourself for keeping my communications on hand from six to ten weeks, before publishing, on account of their great length, and then send out six columns to my four; especially when you promise great brevity.

I do not know that I shall wish to say anything further on the subject under discussion, after this communication, as all my Bible arguments and reasons for my sentiments, stand unaffected by your iniquity and sophistry. Unless you can produce something more in the shape or form of an argument than mere pettifogging about women's not being able to speak and keep silence too, I shall not probably notice it. I am sorry to say there is a manifest want of candor and fairness throughout your last reply. You seem laboring to make up in words what you lack in arguments. The readers of the Telegraph, however, with my articles before them, can not with all the dust you can raise, be so blinded as not to understand that the discussion between us is not, whether women have a right to speak anywhere, under any circumstances, in public or private: but whether they shall speak in the churches with authority.—'Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be under obedience as also saith the law.'

Now I would like to have brother Murray give us all the information he can through the Telegraph, in relation to the various benevolent operations of the age, and write and say all he can in defence of them. But I do seriously protest against such wrestling, mangling, and perverting of the scriptures. Really, if all male teachers made such work of explaining Bible as does brother Murray, it would be at least one very good reason why I should look to the female department for something better. I have long been troubled, and baffled in carrying conviction to the minds of Universalists, proving the falsity of their doctrine, by being met with—"that does not mean us in our day; that meant the Jews, or it meant some body under some particular circumstances, and is not applicable to us." But I did not expect such dodging to avoid conviction from a Baptist brother. But here it is; when the Apostle lays down a general rule for females in the churches, and applies a universal law as old as revelation: brother Murray says it is a special rule, designed for a particular case, and that father Paul was such a novice in the scriptures as to quote a universal law from Gen. 3d, 16th, as applicable only to a particular case, and circumstances that never occurred before, and probably never would again. On the same principle that brother Murray gets over this text, I presume he blunders over 1 Tim. 2: 11, 12, 13: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." According

to brother Murray's rule, 'I suffer not a woman to teach,' means they must not teach in an unruly, unbecoming, or disobedient manner. Pity father Paul should have thought to have given us the whole truth, and nothing but the truth; and just said I suffer not a woman to teach, except they do it in an orderly, becoming manner, without disputing as he himself did daily in the school of one Tyrannus. The only thing that has the appearance of a real objection in brother Murray's reply to my last article is, that of inconsistency in allowing females to vote in covenant meetings, or in the reception and not in the exclusion of members; or in any other transaction of the church, save the reception of members. Now it appears to me that this objection arises more from a determination to refuse conviction, or to misapprehend and misrepresent, than from sober seriousness, and a desire to be found right.

Whatever construction brother Murray may put upon woman's voting in the reception of members, it is evident on the whole face of my last number that I did not put it among the acts of church government; why then should brother Murray put another and different construction upon it from my own, and then undertake to press me into inconsistencies, or absurdities of his own making. I would now as a friend to the Telegraph and its Editor, tell him that it is this disposition in brother Murray to raise objections, and originate men of straw, which do not exist but in his own imagination, and then palm them on his opponent, that has done more to curtail and lessen his subscribers, than the discussion of this, or any other subject that has come into the columns of the Telegraph.

I would ask brother Murray how, or on what principle he extends the authority of the church to, or over an individual who is yet out of the church, and beyond the reach of its constituted frown. Does the executive power, or authority of the church extend out of itself? As well might the United States pretend to have jurisdiction in England or France. The Church has authority only over her members; and no person is a member till baptized. No persons having been received only into the fellowship of the church, on the relation of their christian experience, are yet within the reach of the government of the church; but may still go when, and do what they please without the censure or discipline of the church, until they enter the church thro' the constituted door—the ordinance of baptism. (By the way, however, it is nonsense to talk to brother Murray about the authority of the church, since he denies her authority altogether, declaring christians as such have no authority over one another.)

By this time I think brother Murray's optics will begin to see more clearly why I would permit sisters, or females to vote in the reception of persons to our fellowship: but not in their exclusion from the church. Because the voting into fellowship is a mere expression of opinion in regard to the person's moral standing, or character, when the government or authority of the church is not at all concerned, or called into requisition, and the act does not bring them under its government. But the voting in exclusion is not simply the act of dis-fellowship, but of executive power in putting away that wicked person from among us, as Paul says. That is depriving them of church privileges.

I have but one thing more to notice, and I have done for the present. That is the ridiculous answer to my question why Paul did not give directions as to female teachers, or ministers, if such were in the church, inasmuch as he gave directions what must be the character and qualifications of males, and deacon's wives. Does brother Murray mean to impeach father Paul with the folly of giving directions as to the character and qualifications of a minister to preach, which was of no more importance than whether he should be lifted up in a pulpit or stand in the midst of an assembly. Really, such answers look like dodging conviction. I do not wonder that brother Murray should suspect that I should be ready to give over such a brother as irreclaimable from error. Brother Murray's answer to my question whether he would advocate the ordination of females to the ministry, and consequently as pastores of churches is in accordance with his unscriptural notions, and opinions throughout this discussion. It is so incompatible with scripture, reason and common sense, that it can never do much harm in an enlightened, intelligent, Bible community. A. WARR. Hebron, Oct. 3, 1841.

#### REMARKS.

It has sometimes been said that desperate diseases require desperate remedies. From the character of brother Warr's communication, above, it is manifest that he feels driven to make a desperate effort to save a sinking cause. But it is all vain. It will avail nothing. It is a pity that a head, so liberally expanded in some directions should be so wretchedly contracted in others—that a heart, so full of generous feeling towards some works of human improvement and reformation, should be so full of ungenerous feeling towards others. The personalities, I will not condescend to throw back in the face of my brother. I fling them to the winds; and beg of him, for his own sake, not again to do himself so great harm, by making another such exhibition of himself before the public. I do not feel moved to make the least defense. As for whatever the piece contains more than the personalities, a part carries its own refutation along with it—the remainder has been already sufficiently refuted.

THE DEPARTURE OF MR. SCOTT, the Wesleyan missionary, from Sweden, is noticed with much interest, in the papers of New-York and Boston. His farewell was given in the Broadway Tabernacle, in the former place, and in Bowdoin Baptist Chapel, in the latter. Mr. Scott was induced to make a visit to the U. States, by the advice of Mr. Baird, to obtain aid in building a chapel, and he has collected \$5000 for this object. The assemblies were large, and composed of all evangelical denominations, and much interested with most of the services. Baptists, however, must have felt somewhat uneasy, under some of the remarks of Mr. Scott, and others. The national church is Protestant, but the members of it, and the clergy are almost an entire mass of moral putrefaction (1)—not a whit superior to the most gross papal communities.

It will be remembered that some time ago we gave a summary of Mr. Scott's account of the inhabitants of Sweden.—They all belong to the church, which is a thorough Prolapsist establishment throughout. In morals, as loose as in Jamaica, before the blessed act of emancipation—almost in a general state of concubinage—for illegitimate births, he says, are as two to three! The Lord's day is as much a day of amusement as in Paris and Hamburg. Ministers in the pulpit in the morning, and in the evening in the ball-room and theatre! (2) What Baptist would think the best way of promoting pure religion in countries like this, (and such are Denmark, Germany, &c.) "to form no church, but simply to endeavor to diffuse spiritual life into the dead carcasses of the national church establishment of Europe?"—and this, according to the Watchman, was the plan of several of the speakers. If there be no better plan than this, the prospect would be gloomy indeed. You might as well attempt to convert Lake Erie into an ocean of brine by a bushel of salt; or as the Editor of the Watchman well remarks, "The work is about as hopeless as would be an attempt to evangelize popery itself. It is time that these systems were rooting in their graves, and pure churches in doctrine, in ordinances, in fellowship, and constitution were established in their places." The course of our brethren, Ocken, the Meisters, and others, in Denmark, Prussia, and France, is, we believe, the only right or scriptural course, and we earnestly hope they will persevere in it. They have a right, signed and sealed by the King of heaven, to preach the whole gospel to men, (3) and to form churches whose kingdom is not of this world, and so we hope they will do it, though the heathen rage, and the people imagine a vain thing,"—to which we add our hearty Amen.—N. Y. Bap. Regr.

#### EDITORIAL NOTES.

(1) If there be anything more corrupt and corrupting in the church in Sweden than in the United States, let it be shown and exposed. If the Editor of the Register will show that the "members of" the church "and the clergy" in Sweden, whom he represents to be "almost an entire mass of moral putrefaction," do and support things that are not done and supported by members of the church and the clergy in the United States, I shall be disappointed. The enormous sin of the church and clergy in Sweden, as specified by the Editor of the Register, and by Scott himself, as I have heard it from his own lips, is the sin of whoredom, in the shape of concubinage and illegitimacy. This is sin enough to damn any nation—millions enough around the necks of any people to drown them in the indignation and wrath of a pure and holy God. And that editor of a religious newspaper in this country who is too blind or too ignorant to be acquainted with the "moral putrefaction" of the church and the clergy here, in this matter—or who, if he be acquainted with the truth in the case, will be so recreant to christian fidelity as to suppress it, ought to retire from his station and commit his trust to better hands.

To say nothing now about the crushing and killing of McDonald by the denomination to which he belonged—nothing about the unnumbered and innumerable instances of seduction, fornication, concubinage and adultery covered up in the church everywhere in the best parts of the free States, let us glance for a moment

at the whoredom of the American church and clergy, as connected with American Slavery, that Sodom of the 19th century, whose foundation stands quite as much in the church as in the state. The Savannah River Baptist Association (Ga.) long ago legalized bigamy and polygamy in the colored members of their churches, in all cases where the moneyed interests of the white members required it! That is, as often as the interests of the white members induce them to part man and wife of the colored members, the latter have license to marry, and re-marry *ad libitum*! Precisely how far this is *law* in the church, beyond the bounds of this Association, is not now known—but that it is no uncommon practice, throughout the slave-holding church generally, will not be denied by the honest and the intelligent. And this is not all. The corruption is not confined to giving license for lewdness among the victims of their power and cupidity. The white members of the church are themselves in the sin. Take a single fact, related to an audience in Passumpsic, by brother Jonathan Merriam, then Baptist minister in that place, at the close of an Anti-Slavery lecture given by myself to his people. He said that after preaching one Sabbath, in Virginia, he was invited home for refreshment, by a member of standing in the church to which he had been preaching. As supper was getting, brother Merriam's attention was attracted to a child that was following its mother, a mulatto woman, about the house. The man, who with his wife was sitting and conversing with brother Merriam, probably noticed the attention given to the child. At length he humorously inquired—"brother Merriam, don't you think that child looks like me?" "Yes," was the reply, "I have been thinking about that!" And there, said brother Merriam to the audience, were the most perfect lineaments of the father's countenance exhibited in the face of the child! All this was said in the presence of the man's wife—and not a blush, or any intimation that anything improper had occurred! This is but a single small item of universal testimony constantly coming to the knowledge of all who will keep open their eyes & ears. The church and clergy generally at the North believe and know that these things exist, and yet they keep those who do them in full christian fellowship! God be praised, that there are beginning to be exceptions—that there are those who are determined no longer to stand connected with these corrupt and damnable doings. The "voice from heaven" to those of God's children who in any way stand allied to this Sodom, is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

(2) On this point there is an abundance of good preaching—but some sad exceptions to good practice.

(3) When the Editor of the Register shall have shown himself interested in the work of giving the "whole gospel" to the whole people of his own country, he will be in less danger of being smitten on the mouth by those whose sins he is exposing.

A GOOD RESULT.—It is stated in the Cincinnati Gazette, that in consequence of the recent terrible riots in that city, a number of the oldest and most respectable of the colored people—those who have property and are of good and peaceable habits—are making arrangements to dispose of their effects and remove to Liberia. That is the best thing they can do. We have long been satisfied that the free blacks should seek a residence in Africa. That is misdirected philanthropy which would induce their stay in this country.—N. Y. Sun.

The paper which puts forth these atrocious sentiments is among the "respectable" dailies of New-York City. Its patronage may be judged of from the fact that it was able to run a daily express from Utica during McLeod's trial. Is the mob-spirit to be revived in this country generally? This is one of the most effective calls for it that could possibly be made—far more effective than to come out openly and advocate mobbing directly.—For he who would directly advocate the diabolical work would be recoiled from and shunned as a murderous monster—while he who only feeds the flame of prejudice and man-hatred, by such indirect means, effects the object without incurring the odium. It was by such means, precisely, that the mobs of 1833, '34, and '35 were got up.

Again, the paragraph breathes the genuine spirit of Colonization—which is nothing more or less than expatriation. The objects of hatred and violence must be driven from the country. Let all speak out, by such means as they have for making themselves heard, and rebuke this spirit of Tophet, and turn it back into the dark world whence it came.

BAPTIST ANTI-SLAVERY CONVENTION.—A "Vermont Baptist Anti-Slavery Convention" was held at Waterbury, Sept. 29, at which the following Resolutions were adopted:

Resolved, That the time has fully come to suspend Christian fellowship between us and slaveholders and their abettors, until they repent and reform.

Resolved, That we cannot associate with them in religious worship, until they forsake their ungodliness and inhumanity.

Resolved, That we cannot continue cooperation with them in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

A Treasurer was appointed to receive funds for benevolent objects, and a Committee "to ascertain, in regard to missions, what missionaries will not receive support from slaveholders or their abettors, and by what means funds can be transmitted to them consistently with this view; and also to ascertain by what means other benevolent objects may be sustained, according to the choice of these objects by the donors, consistently with the spirit of the directions here given for missions, and appropriate the funds accordingly."—V. Chronicle.

The above embraces the entire notice given by the Chronicle of the Waterbury Convention. This is the candid and frankness of one who is among the first to complain of unfairness. Few have so much to say against carping and gabbling as the Editor of the Vermont Chronicle—yet none oftener fall into the sin. Not only are the first twenty resolutions suppressed, but the fact that such resolutions preceded the ones he has copied is also kept out of sight. Thus, not only are the reasons therein contained for taking the steps indicated by the resolutions copied, entirely withheld, but these three resolutions themselves—originally one—were made to appear to disadvantage, in the sameness of the ending of two of them, being torn from their connection. And people who allow themselves to be dependent on such sources for intelligence and light, are to be pitied. "If the blind lead the blind, they shall both fall into the ditch."

Brother Murray:—I understand that at the meeting of the Vermont Bible Society auxiliary to the American and Foreign Bible Society which was held at Poulton last week, I was appointed one of its Vice Presidents. I hereby give notice to the Board of that Society, and all persons, that I decline the appointment. And request the Committee appointed to superintend the printing of the Minutes, to erase my name. Very respectfully,

Yours, &c.

JOHN B.

Orwell, Oct. 18, 1841.

Who will not allow that brother Warr's reason for coming out from this Society is a hundred fold, yea, infinitely greater than were the reason of this Society for separating from the American Society? Brother Haseell, at Poulton, was justifying the separation from the American Society and the formation of the American and Foreign Society, said, "we must separate ourselves from all impurity." Let him see to it that, having carefully strained out the gnat, he does not swallow the camel.

Cannot brother Worth, of the N. H. Baptist Register afford a little spare space to the proceedings of the Waterbury convention? Why suppress the 30th solutions preceding the ones copied? We did not expect very liberal or humane treatment from many Baptist papers. But we did expect something more liberal from the N. H. Baptist Register.

A RUMOR.—It has been rumored in my ears that a brother somewhere in Addison County, states that his name was used in calling the Convention at Waterbury without his knowledge or consent. I wish to know the truth or falsity of this rumor. If any brother has given occasion for it, will he have the goodness to favor me with the why and the whereof? It was not my design to use any name without the knowledge, consent and approval of the individual. If I fell into any error I wish to make prompt and full correction.

#### VERMONT LEGISLATURE.

From Walton's Daily Journal. Thursday, Oct. 14, 1841. SENATE.—The Senate was called to order by the Secretary, when the Senate answered to their names respectively, and qualified and took their seats, and the Senate was organized by the election of Hon. HORACE EATON, Pres. pro tem. DE WITT C. CLARKE, Secretary. EDWARD A. STANSBURY, Asst. Secy. Rev. CHAS. R. HARBING, Chaplain. The Senate proceeded on the part of the Canvassing Committee on the part of the Senate.—Messrs. Wooster, Clark, Swift, Crawford, Dana, Hatch, Eaton, Washington Co., Fletcher, Allen, Saxe, Sowles, Hemenway, Fisk and Howe. The Secretary was directed to report on the House of the organization of the Senate. On motion of Mr. Wooster, the report of the Senate for the last year were adopted, for the time being, as the rules of the present session.